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P. 196 : the use of *ἴδιος* is of course *sub judice* in N. T. So also (p. 200) the alleged relative *τίς*; and (p. 202) the use of *εῖς* for *τις*. It will not do to assume that these changes are *developed*.—P. 203 : *καθ' εῖς* is illustrated. It is interesting to note that *ἔτερος* is still retained dialectically, from which Dieterich's general argument leads us to infer that its fusion with *ἄλλος* was not complete in the *κοινή*.—P. 205 : fut. act. for mid., add exx. from N. T.—P. 207 : add *ἐνεστῶσαν* (1 Cor. 7: 26).²—P. 210 : *οἰκοδομημένος*, add the new logia (No. 7).—P. 217 : add *ἐπίθουν* 3 pl. (Acts 4: 35).—P. 220 : *ἀφίομεν* in Luke 11: 4 is hardly a mere variant with A B C D, etc., behind it. The imperf. is unnecessarily given as *ῆφια*; and the N. T. occurrence of *ἀφῶ* should have been noted.—P. 222 : imper. *κάθου* is not provided for.—Pp. 223 f.: *ῆμεθα* has good warrant as a N. T. form — ¶ A B, ¶ D, ¶ B speak for it severally in the *ll. cc.*—P. 225 : see Blass' criticism as to *ἔνι*.—P. 229 : the converse of -όω to -άω comes in the (? Ionic) *ἥστομαι* (2 Cor. 12: 13).—P. 234 : add *χύνω* (*χύννω*) for N. T.—P. 235 : the alleged fusion of aorist and perfect in N. T. cannot be discussed here, nor the "inexplicable alternation of imperfect and aorist in N. T." (p. 241).—P. 242 : there are probable exx. of -οσαν 3 pl. in N. T.—P. 246 : note the statement that the periphrasis *ἴνα* c. conj., which ultimately took the place of the infin., cannot be quoted before the tenth century.

The above collection of points in which (with the New Testament specially in view) the author might enlarge his evidence will indicate to some extent the range of a work which we earnestly hope is only a first instalment of his industry.

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THE OXYRHYNCHUS LOGIA AND THE APOCRYPHAL GOSPELS. By REV. CHARLES TAYLOR, D.D., Master of St. John's College, Cambridge. Oxford : At the Clarendon Press, 1899. Pp. vi + 105. 2s. 6d., net.

DR. TAYLOR'S essay is founded upon a lecture which he delivered at Mansfield College, Oxford, in the Easter term of 1898. His method is to discuss each logion separately, presenting such parallels to its language and idea as Jewish and early Christian literature afford, and quoting paragraphs which bear upon it from other critics and scholars.

²By the way, in what sense is *Ἐλαυήνετε* a *participle*?

A certain incoherence in literary form is thus produced, but this will be readily overlooked in view of the body of valuable material, ancient and modern, here brought to bear upon the Oxyrhynchus problem.

Dr. Taylor explains the present in λέγει as didactic, not historical. The absence of the article from Ἰησοῦς he does not discuss. Yet it is striking, and must be significant. He thinks the scribe should have written τοῦ κόσμου in Logion II, *i. e.*, "Except ye fast *from* the world," and cites telling parallels from Clement of Alexandria. He unites Logia III and IV, assuming but one line to have been lost at the foot of the verso. In V he accepts the shrewd conjecture of Professor Blass, and reads, "Wheresoever there be two, they are not godless; and where there is one only, I say, I am with him." The apocryphal gospels appear most prominently in the last pages of the essay, where parallels are given from the Evangelium Thomæ and others.

The author has no theory to maintain, and recognizes that where the evidence is inconclusive he does not have to conclude. But he says and cites much that is illuminating for the study of these logia. The book is without an index, which is especially unfortunate in view of the variety of writers, works, and topics dealt with.

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PAPIAS AND HIS CONTEMPORARIES. A Study of Religious Thought in the Second Century. By EDWARD H. HALL. Boston and New York: Houghton, Mifflin & Co., 1899. Pp. 314.
\$1.25.

THIS little volume is an attempt to give an account in popular form of the rise of traditional Christianity. It assumes that the first century is shrouded in quite a dense fog, and that only in the second is it possible to see the beliefs emerging distinctly which show us the processes by which historic Christianity finally took shape. The author modestly disclaims originality; but he is well versed in the researches of modern criticism, and cordially sympathizes with its most negative types. He uses Papias to introduce his readers to what he considers the process by which the gospels attained their present form and authority. He admits that the information thus obtained is quite vague and capable of several interpretations, but concludes that it is doubtful if Papias had our gospels, and that at any rate he did not regard any gospels as authoritative. The account of Papias is followed by brief accounts of the writings of Clement of Rome, Ignatius, Polycarp, pseudo-Barnabas,